

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, FEBRUARY 17, 1900.

No. 12.

## Lines on the Second Coming of Christ.

By M. PIKE.

O! ye nations, awake from your slumbers,  
arise!  
For soon will the Savior descend from the  
skies.  
The signs of His coming do plainly appear,  
As the leaves on the trees tell that summer  
is near.  
He comes, our Redeemer, His rights to pos-  
sess,  
His foes He'll subdue, His friends He will  
bless;  
Ev'ry eye shall behold Him and ev'ry knee  
bow,  
And those that have pierced Him their  
error shall know.

O! how will you feel in His presence to  
stand;  
You who now reject and despise His com-  
mand;  
'Neath the rocks and the mountains you  
gladly would hide,  
The day of His vengeance you cannot abide.  
Then come all ye honest from every nation,  
While God in His mercy still offers salva-  
tion;  
Has sent forth His servants in days as of  
old,  
As shepherds they gather the sheep to the  
fold.

Receive ye the message, God's mandate's  
ohy,  
And flee out of Bab'lon, O! hasten away,  
For the judgments are coming, e'en now at  
the door;  
They'll be to the nations most grievous  
and sore;  
For their sin and rebellion, their priestcraft  
and pride,  
His servants they've mock'd and His laws  
they deride;  
Oh, Bah'lon, thou doomed one, thou surely  
must fall,  
Thou hast spurned at God's mercy nor  
heeded His call!

Like the stone in the sea, as the angel has  
shew'd,  
With thy pomp and thy pride, thou must  
be overthrown;  
Then let us escape to the land in the west,  
Where in safety and peace the Saints will  
be blest.  
There cities and Temples to God we will  
rear,  
And for the great Bridegroom will all  
things prepare;  
How joyful we'll meet Him our Savior and  
friend,  
Our sorrows and mourning will then have  
an end.

We'll again meet our loved ones, and dry  
up our tears,  
And reign with the Savior a long thousand  
years;  
All creation then shall in harmony blend,  
And man everywhere meet a brother and  
friend.  
What glorious times on this earth we will  
have,  
A heaven no more beyond space we shall  
crave,  
From the least to the greatest the Lord all  
shall know  
And satan's dominions we'll quite over-  
throw.

## History of the Southern States Mission.

(Continued From Page 88.)

May, 1895—

On the 2d inst. President Kimball left Chattanooga to visit Chicago on busi-  
ness.

Elders R. J. Bischoff and N. K. Kimball were preparing to fill and appoint-  
ment to preach at Meherrin, Lawrence-  
burg county, Virginia, on the 5th inst.,  
when they were ordered to immediately  
leave the town. While waiting for their  
mail a mob gathered; at the point of a  
gun they were marched out of town  
and subjected to vile and abusive  
threats. Upon leaving, the mobocratic  
leader fired a parting shot over their  
heads. Shortly after this occurrence  
Elders Bohny and Matthews, who had  
heard of the appointment, arrived in  
Meherrin for mail. Upon inquiry they  
were informed that several Protestant  
preachers were holding meetings, but  
were advised by the leader of the mob  
to leave the town. They did not in-  
stantly comply, and finally an invitation  
was extended to them to fill the appoint-  
ments made by Elders Bischoff and Kim-  
ball, which, after being guaranteed pro-  
tection, they accepted. No violence was  
offered, except during the meeting one  
corner of the building was treated to an  
explosion of gunpowder. After meeting  
the Elders left the town, traveling about  
two miles, when they sat down on a log,  
when the leader of the mob came up on  
horseback and invited them to his home.  
This feigned friendship was only of  
short duration, for he soon began to  
abuse and vilify them. The Elders  
started off, when he fired a pistol shot,  
which struck the ground so near that  
dirt was thrown upon them. The Elders  
left the neighborhood without further  
molestation.

May 16th eight Elders arrived in  
Chattanooga from Zion, while five Elders  
who had been assigned to labor in Texas  
arrived in that Conference from the west.

After being importuned upon five dif-  
ferent occasions the mayor of Natchez  
finally consented to allow Elders Holt  
and Chipman to canvass that city.

Reports during the month are very fa-  
vorable, and many are being added to  
the "fold of Christ."

The latter part of the month was char-  
acterized by extremely hot weather.

On the 20th inst. Elder Frank T. Pom-

eroy was appointed President of the Mis-  
sissippi Conference to succeed Elder J.  
W. Walker, released.

June—

The first week in June was excessively  
hot.

The first electrotyped edition of the  
Voice of Warning was issued from the  
press of W. I. Crandall & Co., June 1st,  
1895.

Sixteen Elders reported from the west  
on the 5th inst., and after receiving much  
timely and valuable instruction left for  
their respective fields.

On the 25th inst. John R. Haliday was  
appointed President of the East Tennes-  
see Conference, to succeed W. L. Hayes,  
released.

The health of the Elders generally has  
been very good. Much interest in the  
Gospel is being made manifest. Many  
are investigating, and several honest in  
heart have been led to accept the truth.

July—

On account of the sickness of himself  
and wife President Kimball was unable  
to attend the Texas Conference, which  
convened at the Grubb settlement, Hop-  
kins county, Texas, July 6th and 7th.  
Eleven Elders were present, presided  
over by President A. S. Campbell. Four  
public and three council meetings were  
held, being well attended, and an excel-  
lent spirit prevailed.

The Mississippi Conference was held in  
a grove near Brother John Lee's, about  
twelve miles from Hamberg, Franklin  
county, Mississippi, July 13th and 14th.

The Saints and friends in Franklin  
county had erected a neat log meeting  
house preparatory for conference, but  
on the evening of the 8th inst. it was  
maliciously set afire and burned.

Owing to bad connections President  
Kimball did not arrive in time to attend  
Saturday's meetings. All Elders labor-  
ing in the Conference were present. Four  
public and three council meetings were  
held, being well attended, and a most  
enjoyable time was had.

Monday afternoon, while President  
Kimball was instructing the Elders in  
council meeting, word came that an  
armed mob of about thirty men were  
marching toward them, uttering vile and  
abusive threats against the "Mormons."  
Subsequently, through the efforts of Dr.  
Newman, they were induced to leave  
their weapons behind. They were, how-



ever, reinforced, until they numbered fifty-six. Being met by Brother John Lee about 200 yards from the place of meeting, they were persuaded to remain there while he informed the Elders what they wanted. President Kimball went out to face the mob, the Elders engaging in prayer during his absence. On being asked what was wanted, the mob replied, "We want you Mormons to leave the country." President Kimball met and answered every argument they advanced, and finally they dispersed, as one of their own number admitted, "The worst whipped crowd I ever saw."

The Elders were given by the mob until the 16th to leave the county, but previous to that time they all left for their fields of labor without further molestation.

Subsequently the names of the mobbers have been obtained, and President Kimball has sent a petition to Gov. Stone for the protection of the Elders against mob violence.

The South Alabama Conference was held at Bradleyton, Crenshaw county, Alabama, July 20th and 21st. All the meetings were well attended, and a feast of fat things, both spiritually and temporally, were enjoyed by those present.

On the 27th inst. President Kimball left Chattanooga to visit Elder W. L. Hayes, who was released on the 20th of June, but through sickness has been unable to return home, lying seriously ill of fever at Miller's Cove, Tenn., about twenty-six miles from Knoxville.

Thirty-five Elders arrived during the month, thus adding strength to the good work of spreading Gospel truth. During the month the Elders generally have been revisiting Saints and friends. Much good is thus being accomplished. The Saints are being instructed in their duties, and many honest souls, with joy and rejoicing, have been led to embrace the Gospel.

(To Be Continued.)

## PRE-EXISTENCE.

BY C. HYLDAHL.

A beautiful sermon was delivered by one of the most prominent divines of this city on the evening of the 4th inst. His text was taken from Matt. 6-9: "Our Father which art in heaven." Many beautiful thoughts were expressed on the subjects of Fatherhood, Duty of Man to Man, and Duty of Man to God.

In the course of his remarks he also dwelt at some length upon our present estate, showing the reasons for our being more favored of God, seemingly, than many others of His children—not only in that we are permitted to live in this, the grandest country on earth, but also that we are accorded religious liberty and freedom such as few people of the nations enjoy. His reasons were good and his expressions beautiful and clear, but they were limited alone to this life. No reference was made to that estate all men enjoyed before they came here known as our pre-existence, upon which, we believe, is predicated to a greater or less degree the blessing that we enjoy here.

Reasons for our pleasant surroundings, our joys, and proper liberties, are not alone confined to the present life of man, but they extend beyond the veil to his pre-existence, where he lived and moved, thought and learned before he came to this sphere of action.

The purpose of the writer is not to find fault or to correct the reverend's discourse, to which he listened with much

interest, but simply to add to the ideas brought forth.

It is very true that our environments in mortality have greatly to do with our individual present condition, but we must look far beyond the time when mortal man came to earth, and there we might discover reasons why some men or spirits were favored and blest above others and held in reserve to come forth at this the time of preparation for the second and glorious coming of Him who shall be hailed as Lord of Lords and King of Kings.

John the Revelator, in Rev. 12, 7-9, speaks of a mighty struggle going on in heaven, long before the foundation of this world was laid, but at a time when such was contemplated and a plan prepared, whereby the spirits of God, then dwelling with Him, could receive a tabernacle of mortality, came to earth, and, by their free agency, work out an exaltation that should be far greater and more glorious than any previously enjoyed. "Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." They were overcome, and cast out. But there were those who were victorious who were on the side of truth and justice, and they were the Sons of God who remained true to their Father, and who kept their first estate.

Could the veil be taken from our mortal memories and we be permitted to once more behold and review this grand army of the Lord of Hosts, who knows but there we might see such giants for truth and right as Job, to whom the God of heaven spake, saying: "Where wast thou when I laid the foundation of the earth?" (Job 38-4.) And Jeremiah, who was ordained a Prophet long before his advent to this his second estate? (Jer. 1-5).

In the Epistle of Paul to the Ephesians, 1-4, it is declared that He hath chosen us in Him before the foundation of the world. Here we are at least given to understand that we had an existence before the one we are now enjoying, also that there, some were more valiant for truth than others, for because of their faithfulness they were chosen and ordained to perform a mighty work here in the earth. They were held in reserve for a special time and work to come and be leaders among men.

We live in the dispensation of the fullness of times, when all things spoken of by the mouths of all the Holy Prophets since the world began, shall be restored to the earth: when the Gospel shall be revealed in its fullness; a time of preparation for the ushering in of the millennium of peace and righteousness and the coming of our Master to reign on earth.

God, our omniscient Father, knew it would require valiant and faithful spirits to come to earth at such a time as this, when all the powers of the outcast of heaven would be arrayed against the principles of truth given to His children for the last time. Such mighty spirits were held in reserve, and foreordained to come and do the very work they are doing. They were, and are, favored of God beyond others, but they had proven themselves, and merited every gift and blessing they now possess.

Do but the half of what you can, and you will be surprised at the result of your own diligence.

It is an old yet true saying that falsehood will travel a league while truth is putting on its boots.

## "HE SHALL PERISH"

BY ELDER GEORGE REYNOLDS.

No sooner had the riches of America become known to the peoples of Europe through the discoveries and conquests of the Spaniards than the various monarchies began to partition the western world among themselves, as they are now doing Africa and China. England, France, Portugal and other nations followed the example of Spain and established colonies in different parts of this land until a map of one hundred and fifty years ago would show the whole of the American continent as belonging to or being tributary to some one of the European powers. The people of the United States were the first to shake off the foreign yoke, and their example was followed, a few decades later, by a number of others. It is somewhat remarkable that these revolutionary upheavals were the most active and most successful between the time of the appearance of the Father and Son to the youthful Prophet, Joseph Smith, in 1820, and the publication of the Book of Mormon about ten years later. Between these dates Ecuador, Brazil, Mexico, Bolivia and Peru declared themselves independent of all foreign powers. In all these cases, except in Brazil, a republic was declared, fashioned more or less after the pattern of the United States. In Brazil an independent empire was proclaimed.

In the tenth chapter of the second book of Nephi appears the following prophecy uttered by his brother Jacob:

But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;

And I will fortify this land against all other nations;

And he that fighteth against Zion shall perish, saith God;

For he that raiseth up a king against me shall perish, for I, the Lord, the King of heaven, will be their King, and I will be a light unto them forever, that bear my words.

It will be noticed in this prophecy that it is stated "there shall be no kings upon the land, who shall raise up unto the Gentiles. \* \* \* For he that raiseth up a king against me shall perish." It cannot be said that those kings who were raised up unto the Genties before the publication of the Book of Mormon were raised up against God: for where "there is no law there is no condemnation," and therefore those who had no opportunity of knowing the law or who were raised up before it was published could not have done it in rebellion against or in opposition to the word and will of the Lord. This was the case with Brazil, but even that empire has perished in God's own time and a republican form of government now controls in that land.

But there is a case that most terribly fulfills the malediction contained in the above quoted prophecy; it is that of the Emperor Louis Napoleon, of France, and those associated with him in the attempt to establish an empire in Mexico.

For a number of years Louis Napoleon was the mightiest man in Europe. Partly through the glamor of his name, as "the nephew of his uncle," and partly by long-continued endeavor, associated with political astuteness, he had worked himself from being a political exile in England to be first the President of the French Republic and afterwards Emperor of the French. For a time all went well with him so far as outward appearances were concerned, but he undertook to raise up



a king to the Gentiles against the Lord on this continent, and then decisive, though gradual destruction came upon him.

In the days when Napoleon was President of the French Republic (1851), Elder John Taylor, with other brethren, visited Europe as a missionary of the Church of Jesus Christ. His labors were largely in France and Germany. He published the Book of Mormon in the language of both these nations, and took especial care that the French translation should be placed within the reach of the President of the Republic and other high officials. We do not know whether Louis Napoleon read the sacred record, but he had full opportunity to do so. If he was not acquainted with the prophecies which that book contains, the fault did not lie with the servants of God. The coup d'état followed in December, 1851, and the slender hopes that had before existed of the Church of Jesus Christ of Latter-day Saints being officially recognized by the French government were crushed in the despotism that followed. In due time Louis Napoleon, from being President, was proclaimed Emperor (November, 1852). He married the beautiful Spanish Countess Eugenie de Montijo, in 1853, who, in a few years, bore him a son (1856), the sole fruit of their union. He waged successful war against Russia, Austria and Cochin China, in all of which the French gained glory, and, in two cases, obtained increased power and wealth.

In process of time (1861), Napoleon took it into his head he would establish an empire in Mexico. The unsettled condition of affairs in that country afforded him the pretext that the rights of French citizens were not protected. England and Spain were at first inclined to aid him in this venture, but soon retired, and he was left alone to carry out his scheme. Maximilian, Archduke of Austria, a brother of the Emperor Francis Joseph, was chosen to occupy the imperial position. For some time he hesitated; he was loath to accept the proffered honor, but being constantly urged by the French Emperor and his own friends, he finally accepted. He, with his wife, the Princess Carlotta, sister of the King of the Belgians, came over to Mexico, and for a time, with the assistance of French bayonets and the troops of the reactionary Mexican party, he made a successful campaign. Then the government of the United States made so strong a protest against the whole scheme, and asserted itself so vigorously as the champion of the Mexican Republic, that Napoleon thought it well to withdraw the French troops, and accordingly they embarked for Europe. Maximilian, who was made of heroic stuff, refused to flee, his Mexican followers were overwhelmed by the national forces, he was taken prisoner, and with two of his generals, Miramon and Mejia, was afterwards shot (June, 1867).

Maximilian's last words were, "Poor Carlotta!" And well might he say "Poor Carlotta!" Sad has been her history ever since. When the French deserted her husband, and she found that her efforts to secure help for him at other European courts were unavailing, her reason began to totter, and the news of his death finished the work. For nearly a third of a century she has been bereft of reason, a childless widow confined within castle walls awaiting the liberating hand of the long-delayed angel of death.

"Born a princess, and educated to wear a crown, now, although Carlotta has lived but fifty-nine years, thirty-three of them have been passed within the walls of an asylum for the insane. Married at seventeen, a queen at twenty-four, and a lunatic at twenty-six, she was bereft of father, husband, empire and reason in the short space of eighteen months, and then, by the irony of fate, forever banished from human memory. Carlotta's career was almost kinetoscopic in the rapidity of its changes—promising in its inception, magnificent in its rise, pathetic, dramatic, tragic in its decline and fall."—Princess Slam Slam.

And what of Napoleon and his wife, she who was once considered the most beautiful woman in Europe? A few years after his ill-advised attempt to erect an empire on American soil, he entered altogether too lightly into a terrible war with Germany (1870). The results are known to us; he was defeated, the enemy overflowed his land, entered his capital city and compelled a humiliating peace. Napoleon was made prisoner, and, in France, a republic was established in place of the empire over which he had ruled. He died in 1872, an exile in England. His only son went to war against savages, as a soldier in the armies of the country that had proven an asylum to his father, and in far-off South Africa he was slain by the hands of the Zulus (1879). The once beautiful Eugenie, heartbroken with her sorrows, a wreck from disease and suffering, like Carlotta, still lives, the sole representative of the family. Was ever prophecy more terribly, more completely fulfilled? They have perished, root and branch; their names are blotted out, their generations have ceased.

But is that all? What of Maximilian's family? Sophie, the mother of Francis Joseph and Maximilian, was a princess of the house of Bavaria, so was Elizabeth, the former's wife; and with terrible weight and frequency have the blows fallen on that monarch and his Bavarian kinsfolk. Himself the ruler of a divided house rapidly crumbling to pieces through the animosities of the differing races of which it is composed, he has been defeated in every war in which he has engaged with his neighbors. His only son, the successor to the throne, the Crown Prince Rudolph, died a violent death (January, 1889), the details of which are kept a secret. It is officially said that he committed suicide, but the story goes that he was killed by a nobleman whose wife had formerly been a mistress to the Prince and on whom Rudolph still forced his attentions. The husband is said to have also killed his wife and then himself. Thus, like Maximilian and Napoleon, Francis Joseph is left without a son and heir to the throne. Again, the Emperor Francis Joseph's wife, the Empress Elizabeth, was assassinated, without provocation, at Geneva, Switzerland, last October, by an anarchist. Her sister, Sophie, Duchess of Alancon, was burned to death in that terrible fire (May, 1897,) at a charitable bazaar in Paris, when so many of the ladies of the European nobility met a horrible death. The Archduchess Mathilde, another sister, carelessly dropped a burning match upon her dress and was also burned to death. King Louis II, of Bavaria, became insane and drowned himself. Count Louis of Trani, Prince of Sicily, committed suicide. The Archduke John of Tuscany discarded royalty and was lost at sea.

The Archduke John Salvator of Tuscany, a nephew of the Emperor Francis

Joseph, fell in love with an actress and singer, Ludmilla Hnhel, whom he married in spite of all family opposition, renouncing at the same time all his rights, privileges and rank, and assuming the name of Orth, after one of his castles. The romantic marriage was celebrated secretly, but in a perfectly legal manner, in London. Johann Orth next bought, in 1891, a fine ship in Liverpool, which he renamed Santa Margarita; and so anxious was he to guard against the vessel being recognized, that he had all drawings and photographs of it handed over to him, and these he burned with his own hands; moreover he caused all portraits of himself and of his wife to be bought up at any price, and these were likewise destroyed. Shortly afterwards the ex-Archduke and his wife set sail for South America, and the vessel was duly reported to have arrived at Montevideo, and departed for a destination unknown. But from that moment every trace was lost of the ship and all on board, no news as to her fate having ever been heard, although many a search has been made along the coast by order of the Emperor of Austria and his government. Adventurers and treasure-seekers have been at work, as it is well-known that Johann Orth had on board over a quarter of a million pounds in specie; it is believed that he intended to have bought an estate in Chili with the money and to have settled there, but that the vessel foundered off Cape Horn during a terrific storm which raged on the coast shortly after the ship had left. From time to time since then the most startling rumors have been set afloat about the missing Prince having turned up; one being that he had been one of the leaders of the Chilean rebellion, having divided his treasure among his crew, burned his ship, landed on a lonely coast, etc. His own mother, who died only a few months ago at the Castle Orth, believed her son alive to the very last hour, and expected his return.

The Archduke Wilhelm died from injuries received through a fall from a horse. The Archduke Ladislaus shot himself accidentally while hunting. Was there ever a family on whom misfortunes fell thicker and faster than upon the immediate relatives of the man who was persuaded to establish himself against God's word, as Emperor of Mexico? The wonderful fulfillment of this one prediction alone stamps the Book of Mormon as divine, for the prophecy was uttered in the name of the Lord, and He has brought it to pass most marvelously.—Era.

#### Released.

J. Thornton, from the South Carolina Conference.

It is a very crude and mistaken classification which separates men into thinkers on the one hand and practical men of action on the other. No one can be practical in any effective way without much thought, and for want of it many excellent enterprises break down and come to naught.

An old proverb says: "Good counsel breaks no man's head;" on which someone remarks: "But the neglect to take good counsel has not only broken many a man's head, but also many a man's heart."

Where no wood is there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.





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SATURDAY, FEBRUARY 17, 1900.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

## OUR ANNUAL REPORT.

On another page we give to our readers the annual statistical report of the Southern States Mission for the year 1899. The totals fully meet our expectations, and all around the report is a gratifying one and amply proves that the little stone cut out of the mountains without hands is rolling forth. The written word distributed is simply astounding, and is bound to be productive of much good.

In some respects the figures for 1899 do not equal those of 1898, but conditions have been different, and we have had a smaller force of Elders. The year 1899 will go down in the history of the Mission as one of the most trying in late years, if not since its organization. A furious storm of hate and prejudice, as usual, started and fanned by counterfeit followers of our Lord, who cannot hear

the voice of God calling unless accompanied by their idol, the almighty dollar, swept over the Mission, as indeed it did throughout the whole of the United States. In not a few localities, in the south, mob violence displaced reason, law and order, trampled the constitution in the mire and made mockery of the courts of justice. In Butler county, Kentucky, two Elders were whipped with hickory withes; in Jasper county, Georgia, the lady of the house where two Elders were being entertained had her jaw shot away by one of a band of bigots who came to force the law-abiding and inoffensive guests to leave the country, while in Stewart county, Tennessee, an innocent girl of twelve summers received a bullet fired from ambush at a "Mormon" Elder as he and others were returning from worshipping the Father of all. Rocks, rotten eggs, and outrages of a smaller nature were numerous, and in Kentucky two of our churches were destroyed, one burned and another broken and chopped to pieces, by a mob, because it was covered by insurance from fire. The land was flooded with bitter newspaper articles and literature, not only misleading in character, but untruthful, and some of it almost too indecent to be mentioned by respectable people.

The instigators of this "new crusade" justified themselves by claiming that Utah had broken faith with the nation, falsely proclaiming that polygamy had been re-established, and holding up their hands in holy horror because there were, in Utah, enough democrats to elect Hon. B. H. Roberts to congress. Many good, sincere people were fooled by the clamor that was raised, and thought, we doubt not, that they were doing God's service by heaping calumny upon their fellow-citizens, as loyal as they—and honest, innocent men and women, crying "crucify him, crucify him," with the multitude whenever opportunity offered. However, persecution is the heritage of the Saints, and it will always be present until the time comes for Satan to be bound. It is the barometer by which we can tell how sorely his Satanic Majesty is being pressed. The actions of men may hinder truth for a time, but right will triumph and the gospel of peace fill the whole earth.

It is not strange that in a year like the one just passed there should be a temporary falling off in conversions, or rather new members, for many are converted yet have not the courage to immediately face the finger of scorn or the derision of a hostile world, and on the whole, as above stated, we see much over which to rejoice. The words of President Young, "every time you kick Mormonism you kick it up stairs," will be verified in this, as it has been in all other instances in the past.

We say to the humble servants of God, in this Mission, that the purposes of the Almighty are fast being brought to pass in the earth; the heaven that is to leaven the whole lump is working and gathering momentum daily. To the Elders we say: Let not the bright star of hope disappear from your view; put on the shield of faith and gird on the whole armor of God. Never forget your full duty, and remember the Great Captain will be your protector under all conditions if you remain true and steadfast.

While you have done nobly the past year, let us see if in the year 1900 we cannot achieve greater success and prove more valiant in the cause we love and to which our lives should be consecrated.

In reviewing the report it is due to say that we could not get a complete report

of the work in Louisiana, as the records of that Conference were destroyed by fire a short time before the end of the year. The Chattanooga report includes the office Elders, who, of course, can hardly be classed with the working force of any particular Conference, and this Conference, like Ohio and North Kentucky, it will be remembered, has been in existence much less than a year. It is also well to note that the number of Elders has been materially lessened part of the year in Louisiana and Mississippi for climatic and other reasons.

## "MORMONS AND MORMONISM."

With this issue we begin the publication of "Mormons and Mormonism," a twenty-four page booklet, by the well-known writer and lecturer, Charles Ellis. This late production of Mr. Ellis's able pen is an intelligent and comprehensive treatise on the subject announced, and is discussed under the heads: "Why Maligned—The People—Industry—Education—Morals—Polygamy—The Religion." The Roberts case and the manifesto is reviewed and creditably handled.

Mr. Ellis, though a non-Mormon, is an American in all that the term implies, and believes in fair play. It is well known this is not the first time that this talented man has spoken in favor of giving us a place, of respectful consideration, on God's green earth, and pointed out to the world that "Mormonism" is not what its enemies have represented. Certainly every man should be honest enough with himself and his Creator to be a man and stand for the right, the persecuted, the down-trodden and the oppressed, whether favored or not, but friends in need should at least receive from us expressions of gratitude and appreciation. Mr. Ellis has for years been a strong champion of our rights, and in consequence has come in for a good sized slice of abuse and vituperation hurled at those who dare to say a word favorable to that sect everywhere spoken evil against, which we represent. He deserves consideration at our hands for his good acts in our behalf in years gone by, and this last production excels, we think, anything he has ever written bearing on the subject. Being a non-Mormon, the good it will do cannot be estimated, and numbers of this pamphlet should be in the hands of every Elder in the missionary field. The article is copyrighted, but the author has kindly given us permission to publish a limited number of copies, for use in this mission. Elders can get them by sending here for them.

The Saints in Utah can do much in breaking down the barriers of prejudice by sending some to their missionaries in other missions, and can procure all they want from Charles Ellis, Salt Lake City, Utah, at a small cost. Saints or sinners will find this exposition interesting and well worth perusing, and if they are thoughtful we assure each reader he will find therein food for reflection.

## ELDERS AND EMIGRANTS, ATTENTION.

On Feb. 1st the railway companies throughout the United States entered into a general combine, to the effect that no special rates or reductions will be made, better than the regular tariff rates; also all concessions that have formerly been given to agents, in the shape of commissions, etc., have stopped. In consequence of this I beg to say that I am unable to make any better rates



than straight tariff, and that all the rates that I have quoted heretofore are null and void.

My advice to the Saints would be to not sell out at present, but wait for a little season until such times when we can benefit you with cheaper rates.

I am sorry that I am compelled to call off the rates that I have quoted you, as I am sure many have been making arrangements to leave for Zion early this spring, but I am unable to govern the circumstances, and it is unavoidable.

Any emigrant wishing further information I will gladly give it, but those desiring to move at present will be compelled to pay full tariff rates.

I will gladly help the Elders with clergy rates as heretofore, so far as possible, but I am afraid that we will even be curtailed in these privileges to some extent.

BEN E. RICH.

Subscribers to the Star can tell when their subscription expires by noting the date opposite their name on the label on the Star or on the wrapper. Look at your dates and send funds to renew your subscription, because you do not want to have your name stricken from the list.

### A True Wife.

She is not a true wife who sustains not her husband in the day of calamity; who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as his misfortunes crowd upon his path. Then is the time for the trial of her gentleness; then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glow of the morning star, shines just as brightly under the clouds. Has she then smiles just as charming? Does she say, "affliction does not touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—nay, there are beings, who, when dark hours come, fall to repining and upbraiding—thus adding outside anxiety to the harrowing scenes of domestic strife, as if all the blame in the world could make one hair white or black, or change the decree gone immutably forth. Such would know that our darkness is heaven's light; our trials but steps in the golden ladder, by which, if we rightly ascend, we may at last gain that eternal light, and bathe forever in its fullness and beauty.

"Is that all?" and the gentle face of the wife learned with joy her husband had been on the verge of distraction—all her earthly possessions were gone, and he feared the result of her knowledge, she had been so tenderly cared for all her life. But, says Irving's beautiful story, "a friend advised him not to give sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her all his hopeless case."

And that was her answer with the smile of an angel—"Is that all?" I feared by your sadness it was worse. Let these beautiful things be taken—all this splendor, let it go, I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you were ever in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her. A man must reverence, awe, liken her to the very angels, for such a woman is a living revelation of heaven.

MRS. DENISON.

## Statistical Report of Southern States Mission of Zion, for Year Ending December 31, 1899.

CONFERENCES	MEMBERSHIP										INCREASE										DECREASE									
	High Priests	Seventies	Elders	Priests	Teachers	Deacons	Members	Total Officers and Members	Children under 8 years	Total Souls	Baptized New Members	Children Baptized over 8 y'rs	Children Blessed	Removed, Members	Removed, Children	Died, Members	Died, Children	Excom- municated	Miles Walked	Miles Rode	Families Visited	Families Revisited	Entertain- ment Refused	Traets Distributed	Dodgers Distributed	Books Distributed	Meetings Held	Gospel Conversations		
Chattanooga	20	30	1	4	9	4	30	81	314	50	20	2	5	17	3	3	4	1	4692	668	6251	2509	191	7241	7538	568	1044	5503		
Virginia	38	4	4	9	4	5	757	818	84	1162	75	50	17	3	3	4	1	6	4297	1197	13525	8431	1370	19065	18314	2615	3274	22349		
Kentucky	25	6	4	6	6	8	372	422	153	575	41	9	30	3	4	5	2	5	4207	1121	11976	8431	1370	19065	18314	4026	3657	27966		
East Tennessee	1	37	6	4	5	6	312	360	360	360	41	43	12	4	2	2	5	5	43161	2625	25588	19194	2092	31225	24092	3038	3468	22760		
Georgia	37	8	2	2	2	2	200	200	200	200	67	36	17	6	4	4	3	6	43161	1329	20232	7192	2092	31225	22927	3038	3468	22760		
North Alabama	40	6	8	2	2	5	627	688	688	688	45	3	3	3	3	4	8	1	43161	2862	11377	7393	1935	24942	22927	3221	4309	30039		
Florida	41	9	22	1	1	755	860	176	1036	138	3	3	3	3	4	8	1	6	43073	4028	4028	8308	1365	20635	22927	3221	4309	30039		
Middle Tennessee	41	15	12	1	1	755	860	176	1036	138	3	3	3	3	4	8	1	6	43073	4028	4028	8308	1365	20635	22927	3221	4309	30039		
South Tennessee	43	6	14	3	2	757	824	226	1560	147	25	25	15	5	5	6	1	8	43073	4028	4028	8308	1365	20635	22927	3221	4309	30039		
South Carolina	38	6	19	9	9	1045	1126	374	1506	117	39	39	15	5	5	6	1	8	43073	4028	4028	8308	1365	20635	22927	3221	4309	30039		
North Carolina	43	6	19	9	9	1045	1126	374	1506	117	39	39	15	5	5	6	1	8	43073	4028	4028	8308	1365	20635	22927	3221	4309	30039		
Mississippi	33	16	13	14	20	517	634	404	1036	50	21	101	11	7	2	2	2	2	43073	2977	11642	7393	1935	24942	22927	3221	4309	30039		
East Kentucky	33	8	9	9	20	277	338	191	539	124	68	68	68	68	68	68	68	68	43073	1409	7202	5717	1346	162	20763	17990	2973	1145	1145	
Louisiana	130	188	5	21	12	10	166	166	202	1208	66	20	3	6	10	1	3	3	43073	1572	3012	14120	13495	162	1408	2410	1496	2083	31555	
South Alabama	1	16	5	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	43073	1572	3012	14120	13495	162	1408	2410	1496	2083	31555	
North Kentucky	1	27	2	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	43073	1113	5187	15276	15878	1529	1476	13878	1297	1343	87566	
Ohio	4	439	34	148	99	467132	8076	2372	10251	1181	180	203	1191	61	23	60	14384	40380	191353	158715	22335	339758	285385	38051	1407	347515	14370	169838		
Totals	4	439	94	418	99	467132	8076	2372	10251	1181	180	203	1191	61	23	60	14384	40380	191353	158715	22335	339758	285385	38051	1407	347515	14370	169838		

NOTE.—In the above report, of the Books distributed, 2,045 were Books of Mormon. The "Miles Rode Column" only represents five months of the year, as that feature was not added until August last.

A good rule—"My father taught me," said a man who had been successful in life, "never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing and in an hour, and after this I was allowed to play; then I could play with much more pleasure than if I had the thought of unfinished work before my mind. I early formed the habit of doing everything in time, and it soon became easy for me to do so. It is to this I owe my prosperity."

## Georgia Conference.

The conference of the Georgia Elders was held in Macon, Ga., Jan. 27th and 28th, 1900. A hall in the central part of the city was appropriately decorated for the occasion by Elders James S. Castleton and J. T. Barrett.

As usual, Saturday was devoted to counsel with the Elders and Sunday to the public.

In addition to the Elders of the Conference a number of Saints were present. President Rich arrived Saturday morning and made all the brethren feel that it was good to be at conference.

We were favored with some good singing by a chorus composed of Elders and directed by Elder J. R. Gardener.

At the morning session Saturday some good counsel was given by President W. D. Rencher and Elder S. D. Rogers.

President Rich spoke in the afternoon, and each of the Elders present reported their feelings, circumstances, etc. Questions were answered and other business transacted.

On Sunday three public meetings were held. At the morning session President Rich occupied the time. He contrasted the conditions of the religious world of today with that which existed when the Saints stood upon the Rock of Revelation, and how the Gospel was being preached for a witness for the last time.

At the afternoon and night sessions a number of prominent citizens were present and listened with marked attention to the discourses delivered. The speakers were President Rich and Elders J. T. Barrett, G. M. Porter and J. L. Edelfson. President Rich called attention to Elder Barrett being a native of the south, and said he wanted those present to hear the Gospel from one reared in their own country. At the close of the night meeting a gentleman in the audience asked a few questions, which were satisfactorily answered by President Rencher.

Monday morning the Elders assembled and were assigned their respective fields of labor. Brother G. M. Porter, one of our ablest defenders of the truth, was called to act as President of the Mississippi Conference. Elders J. M. Edelfson and J. T. Barrett were transferred to the Louisiana Conference. Counselor Smith D. Rogers, tried and true, took his departure for Zion, carrying an honorable release.

Much regret was felt at parting, especially with those called to distant fields. All, however, return to their labor feeling encouraged and determined to do their full duty; thankful for so great a privilege as enjoying, for a brief time, each other's society, and hearing the words of counsel fall from the lips of God's inspired servants.

H. P. HANSEN,

Clerk of Conference.

(Deseret News please copy.)

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky clearer, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon and stars all appear more beautiful.

In a school, "Ale and Beer Measure" was given out as one of the lessons for the next day. Next morning the first boy was called upon, but said "I don't know it." "How's that?" asked the teacher. "Please, sir," he replied, "neither father nor I think its any use, for we neither mean to buy, sell or drink the stuff."



# Mormons and Mormonism

## By a Non-Mormon.

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No cause has so often led to strife as the bigotry of religious devotees. In no name has hate so largely gathered harvest of death as in that of God. No prophet ever proclaimed a new word of the Infinite who was not met with abuse. Many of the noblest men who have stood God-tongued on earth have received not only villification, but martyrdom. Not one of them has escaped the cry of "infidel, atheist, impostor." Even Jesus was crucified as a malefactor. His simple religion of love for God and to man was lost in a cobra-filled jungle of theology. For more than 1800 years Christianity has not been the religion of Christ. The Christianity that boasts of having civilized the world is a mass of dogmatic brau that makes poor bread of life—intellectually a bran-mash for hide-bound bigots who send all but a "predestined and foreordained" baker's dozen to eternal torment because they will not take the medicine. It has been itself partially civilized by the natural development of the human mind, but is still much like that "whited sepulchre," fair to see, but full of lying dogmas, hypocrisy and sham.

Into this cloaca of pretence, the Mormons say God sent Joseph Smith to destroy its rot with the quicklime of a new revelation from heaven of priesthood, prophecy and providence. The Lord God Omnipotent, so the story runs, came to this youth and informed him that the Gospel of Jesus had been lost to the world through the wickedness of men; that the religions of the present were a sham, that the churches were all wrong, and that the true Gospel would be restored for the salvation of mankind through him.

It is not surprising that Mormonism met with obloquy from its birth. It would have been marvelous had not that obloquy become violence when the "new dispensation" showed a degree of success that roused the fears of the evangelical churches, out of which converts to the new sect were taken. The Mormon missionaries of those early years believed the "fulness of time" had come, and that "the Lord" was speedily to appear, sweep false Christianity from the earth and establish His own kingdom. They believed it their duty to cry aloud, to warn the nations. The boldness of the proclamation that all churches were without recognition in the sight of God, and the only true Gospel was this "new dispensation," was enough to arouse an opposition that has never wholly ceased and is now raging more fiercely than ever. The rapid growth of the new old faith embittered the sects and carried them to the shedding of innocent blood, for many of the early Mormons suffered martyrdom for their faith. Yet the blood of martyrs is

still the seed of the church.

It is immaterial here whether Mormonism was born of God or of man. I am not discussing its origin. No matter what its source, it was sure to meet opposition. Had it come with such pomp that the world could have beheld angelic heralds, it would have been denounced as vile. It has been so with the founders of all religions. The prophets are always stoned. The Buddha was accused of consorting with courtesans. Jesus' enemies said harlots were His chosen companions. Mahomet was the called slave of an ambitious mistress. Garrison and Phillips were denounced as infidels and atheists. Joseph Smith was branded a fraud and lecher.

But as time rolls away from the days when an agitator lived, hatred of him is forgotten and he is remembered in the results of his agitation. The Buddha preceded Jesus many centuries and has a following today of 400,000,000. Jesus is buried beneath a mountain of dogma, but 300,000,000 are seeking eternal life in His name. Mahomet came 700 years later and his people number 170,000,000. Only sixty-nine years ago came Joseph Smith, and his following is already half a million. Give Mormonism 1200 years, as Mohammedanism has had, or 1900 years, as Christianity has had, and what was said of its founder will be forgotten, but his following may then compare satisfactorily with what the older faiths accomplished.

Had Joseph Smith never declared himself a polygamist he would have been killed. The sects were too fanatical in the wild west to permit so active a rival to exist. Had the Mormons remained east of the Missouri Brigham Young would have been killed and the church would have been destroyed by wholesale massacre. It was only their isolation among the mountains that saved Mormonism and the Mormons from annihilation. Even that would not have saved them had they not increased so rapidly by conversions and immigration that before their enemies realized their growth they had become too strong to be removed. They have survived the hate that carried off their leader at Nauvoo. They have proved themselves sublime stayers. They have nobly earned the right to the home they have made in "the great American desert," and they are entitled to full liberty of conscience to practice their religion, as well as to the same protection the nation gives to all other churches.

If people must follow some leader in the name of God it makes little difference what his name, when or whence he came, as far as the national government is concerned. As long as his followers are honest, industrious, virtuous and progressive they will advance from

existing to better conditions, whether they follow Moses, Jesus, Mahomet, Calvin or Joseph, and our government, guaranteeing rights of conscience to all, cannot dictate what their religion shall be. No matter what Joseph Smith may have been, the people of the United States should not allow themselves to be governed by what was said against him in their judgment of the Mormon and Mormonism as they are now.

### BY THEIR FRUITS.

If history is reliable many of the popes were steeped in crime, yet we do not condemn the Catholic church of today by that history. Protestantism has done many cruel things in red-handed fanatical rage, but we do not now hold it responsible for crimes of its past. The daily press frequently tells of crimes committed by ministers of the Gospel, but we do not condemn the class for the misdeeds of some of its members. Neither should we condemn the Mormons and Mormonism of today for what their enemies said of them forty, fifty or sixty years ago. Put Joseph Smith down, then, as one of the men who have started new systems of religion, and judge him now by the results of his system, as we judge all others.

Many of the Jews are grand people, notwithstanding some of their leaders ages ago were bad. There are many excellent men and women in the churches, notwithstanding the fact that Christianity has drenched the earth in blood. Mohammedanism has done a great work among its people, notwithstanding all Christendom looks upon its founder as an impostor. Tried thus, what can be said of the Mormons and Mormonism?

### INTO THE DESERT.

It would be manifestly unfair to judge either Mormons or Mormonism by that stormy career which preceded the hegira to Utah. Mormonism had no opportunity to show its merits in a country where its enemies gave it little time to act save in self-defense. It was aggressive in its denunciation of existing churches as ungodly frauds and they attacked it with violence, kept it acting on the defensive, forced it from place to place, and finally drove it out of the United States. Having at last found a spot a thousand miles from a "Christian" and subject only to the possible encroachments of Indian tribes, less barbarous than eastern Christians had been towards them, the Mormons and Mormonism were, for the first time in their history, in a condition to show what the people and their religion were.

When Brigham Young and his band of searchers for the new holy land entered the valley of the Great Salt Lake there was no white man there to give them welcome, and therefore no alleged Christian present to disturb their hope. They had traveled far and fared hard. As they emerged from a rugged canyon the magnificent valley before them was the most inviting spot they had seen, and the leader chose it at once as their future home. Along the mountain streams, that ran gurgling through the valley to lose themselves in the saltiest sea upon the earth, there was pasturage



for the cattle, but for the men, exiles from so-called Christian civilization, there was nothing save an opportunity to gird their loins, forget their hunger and compel the stubborn globe to yield them food.

#### LIKE THE PILGRIM FATHERS.

When the Pilgrims landed in Plymouth Bay they met such a welcome of dreary desolation as the Mormons received in the Salt Lake valley. As the Pilgrims crossed the Atlantic to find a land where they could practice their religion, so had the Mormons crossed the plains of the continent. But they must live. In all this wide mountain land no furrow had been turned. It was mid-summer and the wanderers had little to carry them through the approaching winter. They must close with the opportunity and stake all on the hazard. They put in crops and the seed baked in the hot earth or the frost came before anything could mature. They made huts to shelter themselves against the winter, built a wall to guard against Indian attacks (or was it the Christians they had fled from at Nanvoo) and pulled through until spring came, and then they went out upon the foothills and dug the roots of the sego lily for food. They planted and watered and saw their seed spring and saw crickets come down upon the green spots, like Missouri and Illinois Christians, and devour their hope. They fought crickets, made irrigating ditches, cleared off sage, increased their fields, smothered grasshoppers, praised the Lord and grew until, in five years, the valley had become a hive of busy human bees, not a drone among them all, and hundreds of baby bees crawling about the open doors of bumble homes in which patient, plodding, hopeful, prayerful women were the grandest heroes of all. But the people crowded in so rapidly that for a dozen years or more all were barraged by hard want. Luxuries there were none. It was one long, ceaseless struggle to live. Women who came then as little girls have pictured to me the cheerless years of their young lives here when all were poor.

#### THEIR STAFF AND COMFORTS.

What sustained those people in that long ordeal? Faith, the strongest power in all the world. Their religion was an enthusiasm. To them "God" was a living presence. He had "called" them. He had led them forth from persecution. He would remain their friend and they must succeed. Without that faith they would never have come—having it they could not fail. But to my mind a very important adjunct was the pluck that has made the white race superior to obstacles and the master spirits of the world. When we consider what the Mormons underwent to achieve success here their constancy and heroism deserve sublimest commendation, and they who will not concede this because the Mormons will not send them to congress or subscribe their creeds are not true Americans—have never known the meaning and the glory of our "religious freedom."

We honor the Pilgrims for their heroism in crossing the ocean and founding a home in the forests of the new world. Why? Not because of their religion.

They were bigots and sometimes murderers. They tortured, killed, or banished men and women who would not accept their theology. We may despise their religion, but we must honor their courage and be thankful for their success. Without them we never would have had our government, the light of the world and the hope of mankind. But their base of supplies in Europe was nearer to them, more accessible, than were the stores from which the early Mormons could draw. The Pilgrims had means; the Mormons had none. When driven from Navvoo many of them were so destitute that agents were sent through the east soliciting aid to save the people from starvation, and one of these agents was Lorenzo Snow, now President of the Mormon Church. Hundreds of the famished refugees died, in 1846, along the malaria-poisoned bottoms of the Missouri river.

From robbery, murder and exile in Missouri and Illinois to success and independence in Utah, the history of the Mormons is a record of privation, hardship and endurance unequalled since the days of the Moors in Spain, the Huguenots in France and the Protestants in Holland, when murder sought to exterminate all heresy in the name of the Catholic church for the glory of God. It was the same spirit in the Protestant heart that sought the destruction of Mormonism. But no religion can be wholly bad, or lacking in points of great merit that could produce the magnificent results that have sprung from the Mormon occupation of Utah.

#### IN THIRTY-TWO YEARS.

Briefly, now, let us see what the Mormons did in Utah through the years when they were nearly the entire population and while the industries and the progress were almost wholly their own.

In 1880, thirty-two years after the arrival of the Mormons in Utah, they had 9,452 farms, the average size being twenty-seven acres. The population of the territory was then 143,963, of which 115,000 were Mormons, 99 per cent. of whom were living in homes of their own. To bring this land into productive farms there had to be done an inconceivable amount of work that was not directly productive. The land was covered with sagebrush and other wild shrubs and grasses that made it as hard to clear as swamp land in the east. In addition to clearing the land it had to be lined with ditches to carry water to the growing crops. On those 9,452 farms there were several thousand miles of ditching. All of this work was dead capital. It was the "plant" of the farmers and was put in solely by the toil of a people who never knew when it was "sundown." But it was done and the farms were yielding great crops of small grain, corn, potatoes—all the vegetables of garden and field, and the fruits—apples, pears, plums, apricots, peaches, grapes, berries—everything that the climate would sustain. Live stock had risen from zero to millions in the shade of the mountain. There were herds of sheep, cattle and horses, and the great American lard producer was not wanting. Home manufactories were prosperous at several points. Stores were in evidence everywhere. "Zion's Co-operative Mercantile Institution" was the center of a magnificent trade at Salt Lake, extending throughout the territory. Temples had been built or were under construction at four points in the territory. Meeting houses had been erected in every direction. Academies were being started in Salt Lake, Logan and Provo. The people were united and persistent in their determination to succeed, and, under the guiding will of Brigham Young, this most remarkable effort at colonization had been quietly carried forward in spite of the continual harassment of the people by government officials, goaded by the anti-Mormon ministers of the

east. In thirty-two years the exiled Mormons had become too strong to be despoiled again, and all that time this alleged destroyer of the American home, polygamy, was being practiced, and thousands of the most intelligent, honest, virtuous and industrious men and women of the state today were the offspring of such marriage relations. Why do not the Mormon haters of today attempt to destroy the force of this fact? Because they know that they would fail.

#### EDUCATION.

A common charge against the Mormons for years, and revived now, was that they were ignorant, illiterate and had no use for schools save to teach their theological dogmas. But in 1870, only twenty-three years after the first Mormon immigration, the percentage of school attendance in Utah was higher than in Pennsylvania, New York and Massachusetts. In 1881 the school population of Utah, from 6 to 18 years of age, was 43,353, and the average daily attendance was 41 per cent. There were then 395 schools in Utah. In 1888 the commissioner of schools, a government official, reports 344 school districts and 460 public schools in Utah. The school population was 54,943, of which 47,371 were Mormons. The number of scholars enrolled was 32,988, of which 30,721 were Mormons. The value of district school property was \$542,755, and the amount paid for teachers in the public schools for the year ending June 30, 1888, was \$293,085. Yet the anti-Mormon still screeches his old cry that those were Mormon schools.

Let us see. The school commissioner referred to was not only a United States official, but he was also a non-Mormon. Yet he reported that the 460 public schools of Utah were "non-sectarian." Then he enumerated eighty-nine denominational schools, of which only four were Mormon. The text books used in the schools, a list of which was given, sets at rest the charge that Mormons were opposed to education; and the average of the education of those who were trained in them is proof that they were not theological schools. According to the United States census for 1880 the percentage of persons in Utah of 10 years and upward who could not read was five. In Rhode Island at the same time it was seven, and in the United States at large thirteen. The average illiteracy in Mormon Utah, thirty-two years after its settlement by people absolutely without means and obliged to toil early and late to find a mere subsistence, was less than in twenty states and territories of the union.

(To Be Continued.)

#### THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 75.)

THE NINTH CENTURY opened with the world in a deplorable state of turmoil, confusion and ignorance. The most learned class of people were the Mahometans, who virtually preserved what degree of intelligence the world was in possession of, until the establishing of the printing press. Their religion spread through Asia, Africa and Spain in an alarming manner; they established schools of learning and were far in advance of the Christian, and can justly be praised for preserving and restoring learning in Europe.

The Greek Christians were advancing and making much progress through Russia, while the Romans confined their labors to the west of Europe, forcing all who came under their dominion to adopt their religion.

Ireland produced a number of eminent men in this century—men who were truly pious—and England turned out the good and learned Alfred the Great, who did



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 27, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Other-wise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	12	323	333	53	47	14	76	52	4	2	4	22	186	2	5	Chattanooga	Tennessee.
Heber S. Olson	Virginia	40	1132	143	173	355	83	1224	1029	73	2	20	60	572	2	5	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	773	122	100	180	26	677	490	23	1	22	46	445	2	5	Battletown	Kentucky
John Peterson	E. Tennessee	38	1157	174	97	94	53	111	86	19	3	7	47	421	2	5	Dayton	Tennessee
W. D. Reucher	Georgia	40	940	51	230	141	42	833	559	57	7	27	70	732	2	5	Augusta	Georgia.
T. H. Humpherys	N. Alabama	42	1023	115	31	204	2	340	163	20	5	12	89	407	4	2	Memphis, Box 153	Tennessee
C. G. Parker	Florida	40	751	27	123	111	35	572	254	13	2	23	71	416	3	5	Lulu	Florida.
J. Urban Allred	Mid. Tenn.	42	1016	73	212	245	23	293	136	22	5	19	109	764	3	5	Sparta	Tennessee.
J. M. Haws	N. Carolina	38	1142	313	13	237	10	233	143	16	1	7	70	586	8	6	Goldboro, Box 924	N. Carolina.
Sylvester Low, Jr.	S. Carolina	16	448	437	26	66	17	162	31	30	2	1	9	170	1	5	Sharp	S. Carolina.
O. D. Flake	Mississippi	34	662	115	225	246	2	421	280	23	1	37	86	493	1	5	Baton Rouge	Louisiana.
D. A. Broadbent	E. Kentucky	6	207	508	3	3	9	21	15	13	2	3	1	32	1	5	Somerset	Kentucky.
J. N. Miller	Louisiana	16	476	64	34	189	8	230	17	21	4	5	33	206	1	5	Shreveport	Louisiana.
W. H. Boyle	S. Alabama	26	476	258	134	111	19	272	102	11	1	20	50	436	3	5	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	23	353	197	271	27	18	481	23	14	1	6	16	228	3	5	Bredad, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	26	353	197	271	27	18	481	23	14	1	6	16	228	3	5	713 W. 8th St., Cincinnati	Ohio.

much in placing England in the van of nations and advancing it to the front in letters.

Outside of a few illustrious men as above, Christianity had sank very low and became very corrupt. Their Bishops had become voluptuous and effeminate, passing their time away in the courts of Kings, being indolent, idle and luxurious. Our authority says that the inferior clergy was sunk in gross licentiousness, and minded nothing, but their own sensual gratifications; consequently they infected their flock, who naturally looked up to them for spiritual guidance, with the most heinous vices; and as before stated ignorance reigned, as but few could read or write at this period. The reason of this state of illiteracy lay in the fact that Europe was continually under arms and at war with the Mahometan. This, in connection with the ravages and insurrections of the barbarians from the north, kept them busy with the sword; and erudition and the sword ever did and ever will conflict and will never go hand in hand.

The Normans ravaged the country, pillaging, destroying and devastating the land, finally settling in France under King Godofred, 850 A. D. I mention this fact, because they played such an important part in the overthrow of nations in after years.

It was in this century that the woman, Johanna, sat in regal splendor, occupying the Papal chair, under the name of Joan. It is stated that in disguise, she attained to this office, being first a monk, fascinated, it is said, by the love of a monk, she sought his company in a monastery and advanced in the order, became a cardinal and finally occupied the highest position obtainable—Pontiff of Rome. It is said she held this position two years, between the reigns of Popes Leo, the IV., and Benedict, the III. This was universally accepted as a fact from this period until Luther's time in the sixteenth century. Then seeing that the acknowledgement of this woman would break the pretended great chain in the See of Rome, the evidence was denounced as false and rejected as a fable. The question as to the veracity of this is still dubious.

At this period the Roman Pontiff was anxious to extend his power and dominion, desiring complete control of both the ecclesiastical and political world. In order to further his ambition, the Pope Nicolas of Rome, excommunicated Photius of Constantinople, and vice versa; excommunications and anathemas were the order and were issued extensively. Thus the Roman and Greek church became divided and has remained in this state ever since.

Monastic orders were held in such

honor, that kings and princes in numerous instances, threw off their royalty and adopted the garb of monks. These monks were universally beloved and esteemed for their austerities, and in many instances ignorant and fanatical monks and abbots were chosen from the cloister and placed in high positions, governing principalities, being found at the head of nations in regal splendor, and acting in a manner entirely foreign to the vows they had made.

The empire of superstition and error had surely arisen on the ruins of virtue, piety and reason during this century. Relic worship also assumed an important innovation at this time, and was carried on to an alarming extent; becoming a fad and craze among the poor monks, who hunted through Palestine for all kind of relics and bones; and even the dirt that had been walked upon by a supposed saint, was worshipped. Clothing, carcasses, arms and legs brought big prices, as these things were supposed to contain great healing virtues and the owners to have special immunity and freedom from disease and sickness. Therefore these relics of departed saints, were sought for with great avidity, and the church was enriched thereby.

The doctrine of transubstantiation, which is the actual presence of the body and blood of Jesus in the Eucharist, was a principle of much discussion at this time. It was adopted as a dogma of the church, and stands today as a tenet of the Roman Catholic faith. However, the bread and wine, as originally designed by our Savior, to be used in the Sacrament, is not now partaken of in that great church, but simply the bread, or a manufactured substance that takes the place of the bread, and the wine is partaken of only by the priest. It is held up in the Mass before the gaze of an adoring populace, who believe that they actually partake of the flesh and blood of Jesus. Thus this rite of Sacrament, as instituted by our Savior, was changed from its simplicity of administration, as partaken by the twelve in the upper chamber.

Various other dogmas, such as image worship, predestination, the immaculate conception of Jesus, the trinity of the godhead, and many more subjects, were treated erroneously in the many discussions of an uninspired priesthood. At this time it would be difficult to find any resemblance to the church as instituted by Jesus the Nazarine.

Christianity in the ninth century was exceedingly corrupt, its members were groveling in darkness and sin, and the light of inspiration, connected with the sure word of prophecy, was entirely ignored, and unknown to the inhabitants

of the earth during this age. Living Prophets and Apostles did not exist and were not believed necessary in the church. Nothing but a dead form was left, as the church was entirely divested of the powers and gifts characteristic of the church established by our Master in Galilee. Thus the world continued to sink from one folly to another, until the very semblance of Christ's institution had vanished, leaving the world in a woeful condition.

(To be continued.)

## MARRIED

Alston-Darnell.

"At the home of the bride, Thursday evening of last week at 9 o'clock, occurred the marriage of Miss Josephine Darnell and Mr. James L. Alston, Rev. E. M. Bell officiating. The bride has spent her life in Manchester, while the groom will be remembered as having been sent here by the Mormon element of Utah to do missionary work, which task he recently resigned. Mr. Alston states that he is a graduate of medicine of the Utah Agricultural College at Logan, and upon receipt of a \$1,500 wedding present from his father will go to Columbus, O., to take up the further practice of medicine and future residence. Mr. Alston also states that he has had three months' service in St. Mark's Hospital in Salt Lake City and was a sergeant in Battery B of the Utah Light Artillery during the Philippine campaign."

The above is a clipping sent us from a paper published in Ohio. Just how much is believed by the people there regarding him having graduated in medicine from an agricultural college depends entirely upon the intelligence of the people. So far as the young man's war record is concerned, the statement is really laughable. The young man was 18 years old last October, reached Chattanooga about three months ago, labored as a missionary a little over two months, then married a lady in Ohio some ten or twelve years his senior, surrendered his missionary license and has gone into business for himself. We trust he will try to be a good boy and not cause much trouble to the kind lady who has taken him to raise.

A farmer who should sit still and hope for a rich harvest when he had neither prepared the ground nor sown the seed would justly excite our ridicule; yet we do exactly the same thing when we hope that the months or years may yield to us fruits which we have never planted, and benefits which we have never earned.

Industry is the royal road to fortune and eminence.